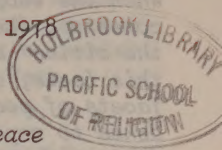


#539 July 28, 1978



CHRISTIANS AND THE PEACE MOVEMENT

This issue of JCAN will focus on Christians in Japan and their involvement in Peace Movements. There are some who are involved in innumerable and various ways. There are some who are just beginning to realize the meaning of working for this or that issue. Others are groping, or confused, or still trying to choose which line or which "specialty" will they take up. Will it be on nuclear plants, or disarmament, or working for atomic bomb victims? The choices are many and the work seemingly huge and endless. This issue will also serve as a forum wherein Japanese Christians express their views on various issues related to these themes. Some have many suggestions for readers on what they would like to encourage other Christians and other people to do to join in the work for the common cause of peace.--The Editors.

COUNTERING THE ARMS RACE

The present government in Japan lacks the ability to rightly imagine the intensity of damages caused by armed conflicts. It will, therefore, stride further towards the expansion of armament within the country, for it is conscious of the international economic race which includes securing industrial resources and cheap labor forces. It will be carried out in cooperation with the U.S. by being part of the world strategy outlined by the U.S. It is not that difficult to manipulate the mass media, education, culture and industrial structure, given the political and economic power of these two countries.

Under such circumstances, the last possible fortress will be, in my opinion, the minority of people who have independent and self-reliant minds and survival skills. Those who have faith will become the witnesses. They may be the ones with pacifist theology who would refuse to take part in a war. They may be the ones who would come in support of those youths who refuse to go to a war. They may be the ones, furthermore, who would categorically refuse to be an accomplice to anything that is related to the military.

A war becomes a matter of impossibility, however enthusiastic a government is, when the people of such creeds grow, nationally and internationally. Promotion of peace and disarmament requires two wheels to roll, that is, it depends on two factors: independent individuals with faith and a true mass movement in solidarity with the people.

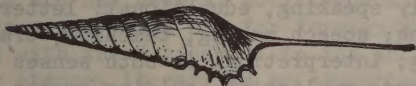
by ISHITANI Susumu
Exerpts from the
Christ Weekly,
translated by JCAN.

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IN HIROSHIMA--Seirei-en and Christian
Involvement in Nuclear Disarmament

by Mary McMillan

When the subject of atomic and nuclear power comes up, the attention immediately turns to the cities of Nagasaki and Hiroshima. For this issue, a person long involved in many facets of peace making, Mary McMillan, was asked to report on the activities of individuals and groups in Hiroshima. Her report is in three parts: One, on Seirei-en, an institution that serves many A-bomb victims, based on an interview with the director; Second, on the personal involvements of a dozen individual Christians, whom she interviewed and surveyed; Third, on the work of some specific groups. --Eds.

CONCERN FOR "Continue in your concern for
THE ELDERLY the elderly among you. Change
people's thinking regarding
them!" EBIE Norio, Director of Seirei-en to
JCAN readers.

In 1967, the year of the Kyodan's Confession of War Responsibility, construction was finished on Seirei-en, a special home for the aged near Hiroshima. For some time, a growing number of Japanese Christians had been thinking that their efforts for peace should include doing more for the *hibakusha* (atomic bomb victims). The home seemed to offer a way of taking more responsibility for the suffering caused by World War II.

Today 40 of the residents are women and 14 are men. Twenty-one are *hibakusha*. One is Korean (two other Korean residents recently died). About ten per cent of the community residents are *hisabetsu burakumin* (literally, persons from communities recipient of discriminatory practices), who know and trust both Director Ebie and case worker WADA Masako.

Entrance to the home is through the District Welfare Office in the applicant's home area. Entrance is not limited to people of Hiroshima. No preference is shown to *hibakusha*, but Seirei-en admits many of them. Other homes seldom have openings for or are willing to take applicants who are bedridden and/or *hibakusha*, Korean, or *hisabetsu-burakumin*.

The director of Seirei-en is a trained social worker, as are the home's case worker and group worker. The home also has a dietitian and two nurses. Other members of the 34 person staff have no special training. Three are themselves *hibakusha*; ten are Christians.

Only 17 per cent of the Seirei-en residents are ambulatory. However, improvement often takes place soon after entering the center. Every morning there is a meeting, sometimes a prayer service, for all able to get to the

cheerful and comfortable "sitting room." Physiotherapy, outings and individual and group pursuits of arts and crafts also keep residents on the move. Movement brings improvement in their condition, Ebie explains, making them still more mobile.

Booklet Once a year residents publish
Published a booklet, *Hara Ogusa*, with
pictures, poems they have
written, and descriptions of life in the
center. These re-enforce the impression
that they get along well together most of
the time and help one another. Thus their
minds--and the minds of others--are changed
as to what a home for the elderly is like.

The director and staff hope to develop
Seirei-en into a rehabilitation center for
elderly persons giving them more intensive
therapy than is now possible, and enabling
them to return to their homes. This will
require more staff and a trained
physiotherapist. To meet this need, they
hope to send a young staff member to Oka-
yama next spring for two years of study
in this field.

INDIVIDUAL Many individual Christians
BRIDGE-BUILDING are active in their church-
es, schools, local, national and international organizations.
Of the 12 interviewed, most have been
active in the newly formed Hiroshima International
Committee for United Nations' Disarmament
(HICUND), (described in the succeeding section).

They see some of their activities as just
parts of their daily life--"building bridges
of international understanding, friendship
and mutual trust." There seemed
to be among them a longing to be able to
express effectively the *hibakushas'* cry
that others not suffer what they suffered
in Hiroshima beginning with Aug. 6, 1945.
The feeling is strong that fear and distrust
must be replaced by that kind of
impartial love that casts out fear through
steady, gentle presence and persuasion.
They are convinced that disarmament and
peace must begin in the hearts of people;
neighbors and enemies must be truly loved,
their welfare as important as our own.

Much of the activity of these people is,
broadly speaking, educational: letter-
writing; speech making; teaching; trans-
lating; interpreting, in both senses of
the word; publishing; guiding guests about
the city; bringing people together, especially
visitors to the city and survivors of the atomic bomb.

Examples of specific activities
in which they have participated, often

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in cooperation with non-Christians, are listed below:

1. Campaign for signatures sent to the United Nations' Special Session on Disarmament in May and June.
2. Meetings of the World Federalists in Paris and the UN Special Session in New York.
3. The First Tour of Youth and Children from Hiroshima to the United Nations this summer--preparing participants and accompanying them.
4. Peaceful demonstrations against nuclear weapons' tests in all countries conducting them.
5. Help given in various ways to Japanese, Korean and American atomic bomb victims.
6. Simple living, as in the case of one American living here, "to avoid U.S. income tax which is used for military purposes."

ONGOING PROGRAMS WITH There are almost 150 INTERNATIONAL LINKS "peace organizations" in Hiroshima. Among them, the following are notable for their international connections, and their Christian histories, purposes and leaders:

Hiroshima YMCA has many exchange programs, with YMCAs in Los Angeles and Honolulu and also with the YMCA in Dacca, Bangladesh. Its English School has an international cultural program for junior and senior high school students to raise international consciousness. The "Y" spirit of caring is expressed in many kinds of programs, especially in one-to-one relationships with handicapped persons.

Hiroshima YWCA, though small, does much for world peace and disarmament. This will be the tenth summer it has cooperated with the National YWCA's "Pilgrimage to Hiroshima," when members from other places come to be immersed in the facets and experiences of Hiroshima, as the atom bombed-city.

It is holding its third YW peace education program for junior and senior high school students and has several social-educational meetings a year with and for foreign students. Joining with the National Y in its anti-nuclear stance, it carries on education programs, both for local groups and foreign visitors.

The World Friendship Center, whose membership of 200 includes many Christians, has been very active in connection with the United Nations Special Session on Disarmament. In March it formed the Hiroshima

International Committee for United Nations' Disarmament (HICUND). Persons of five different nationalities have attended the dozen or so meetings; most members already belong to one or more other organizations whose purposes include peace and disarmament. The group, which will resume meetings in the fall, is considering a special project for the new Disarmament Week, Oct. 24-30.

As a center of vigilance, the World Friendship Center was quick to react to activities such as the re-enactment show in the U.S. of the Hiroshima bombing, protesting its being an insensitive act, and the Smithsonian Institute's plan to display the plane that carried the atomic bomb, suggesting that the institute make the exhibit one for world peace instead.

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AN APPEAL:

TO CHRISTIANS CONCERNED FOR PEACE

1. Support creative efforts for peace research.
2. Rise one's own voice in protest against the wickedness and waste of money and energy spent in stockpiling atomic weapons.
3. Study non-violent movements and find ways of non-cooperation with destructive forces.
4. Demand nuclear bombs be disassembled.
5. Change one's own values, ways of eating, of being transported, dressing, educating children, making decisions.
6. Think as Christians, in world terms, while trying to influence one's own government.
7. Be persistent; continue one's activities for peace and disarmament.
8. Live both corporately and individually, in all humility, Christ-like lives, treating each person as a child of God, using all one's energy, money and possessions for the good of all, and refraining from actions that harm others while apparently benefiting us, being willing to constantly re-examine one's mode of living in the light of changing conditions and awareness.

(Mary McMillan)

Help NOW!

WHY I WORK FOR KOREAN A-BOMB VICTIMS

by Mrs. MATSUI Yoshiko

(Mrs. Matsui Yoshiko is Secretary of The Korean Atomic Bomb Sufferers' Relief Association of Japan.--eds.)

"I would be willing to abandon my demand for compensation if I were sure 'Hiroshima' and 'Nagasaki' would not be repeated. I am resigned to my own suffering, but I cannot die in peace when I think about my children. If the Japanese Government would respond sincerely to the long standing wish of us Korean atomic bomb sufferers, I will not even mind being suddenly killed at this very moment."

I can never forget this sorrowful cry of a father at his death-bed, mourning that he has to leave his children, (who are also victims of discrimination just because they are children of a-bomb victims) to a world that will not give them any help.

The group to which I belong is called "The Korean Atomic Bomb Sufferers' Relief Association of Japan." I am often surprised when people who have heard of our group say, "Was Korea ever hit by an atomic bomb?" Such innocence is a good proof that even the fact that there are A-bomb victims in Korea is hidden from the people.

We meet in this group with hopes for prompt responses to be given those people who were once forced to work as "children of the Emperor" for war, conveniently made "Japanese." Struck by the atomic bombs that fell in Hiroshima and Nagasaki, they were abandoned as "foreigners to Japan" after the war. (See JCAN #536, Apr. 21, 1978 for story on Korean A-bomb victim's Supreme Court appeal--eds.)

Let me tell you how an ordinary housewife like myself has become so deeply concerned in such a matter. My family had become fans of Korea through contacts with a Korean pastor, Rev. SO Do-yong, to whom I was introduced by Mr. MASAIKE Jin, the beloved teacher of my faith. Just finding, or even hearing the word "Korea" would make me excited.

About 11 years ago, I read in the *Asahi Graph* magazine a special issue dealing with Korean atomic bomb victims. For the first time I learned that there were in Korea, the country I love, so many people with such cruel wounds, and that their lives had been completely destroyed due to the sin Japan had committed. After reading it, I felt I could not bear doing nothing for them.

In sincere apology for our sin, I wrote a letter to Mr. SHIN Yong-su, former chairman of the Korean Atomic Bomb Casualty Association, whose name appeared in the article. Several

years after that, citizens in and around Osaka who had on individual bases relations with atomic bomb victims living in Korea came together and formed the present Citizens' Association. It was towards the end of 1971.

Although not always advancing fast, we have continued to walk along with Korean victims for the last seven and a half years. I can feel that our friendship with them has gradually deepened. "I am happy to know that even in Japan there are people who are kindly caring for us. I can leave this world without hating the Japanese." These words are more than we could appreciate. Our group has come as far as to be able to provide some assistance for the treatment of several A-bomb patients at hospitals in Pusan and Tagu. The assistance fund comes from the membership fees paid by our 800 members all over Japan.

Although our efforts seem very slow and small--like dipping at the ocean with a spoon when you know that there are an estimated 20,000 Koreans who suffer the effects of the atomic bombs--we are taking various means to demand the Japanese government to take measures to relieve these people.

"First go and make your peace with your brother, and only then come back and offer your gift."

(Matt. 5,25 NEB)

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At Serendipity, a Servicemen's Center in Hiroshima, Christians have discussed, written letters and sponsored petitions on the neutron bomb, withdrawal of U.S. forces from Korea, and human rights in Korea.

Tezukuri Kaikan houses the office of the Shimin No Kai, which distributes cards to Korean prisoners of conscience and their families. It even held a Christmas birthday party for one prisoner. It has held soft ball games with G.I.'s from the nearby Iwakuni base and showed a movie of the anti-nuclear power plant movement. It tries to build relationships among ordinary people, emphasizing the importance of working in a spirit of joy.

This year on Aug. 6 Hiroshima University will hold its 15th annual Peace Course. The same day, the 6th annual meeting of Christian scholars will meet. In the evening there will be a preaching service at Nagarekawa Church, at which foreign guests, including a former prisoner-of-war of the Japanese, will speak. The Hiroshima Peace Center, which grew out of Nagarekawa Church, will continue to stress international good-will based on the Gospel and "acts of love" as the basis of peace and disarmament.

Japan YWCA
TAKING AN ANTI-NUCLEAR STAND

Every year since 1962, the Japan YWCA has held national study meetings on May 3, Constitution Day, taking up the relation of the Constitution, education, national security, environment, and freedom of faith and thought. Especially since 1970 the group has emphasized the anti-nuclear movement, having come to have a deep interest in the nuclear question. In the beginning, the danger of nuclear weapons was the main concern, from the stand-point of the peace issue, but the group gradually began to take up the danger of nuclear power plants, and then moved into the energy question as a whole.

Now the YWCA has the following concrete national programs:

- Trip to Hiroshima every summer,
- Study sessions on nuclear power plants, including visiting plants,
- Monitoring nuclear power plants cases

"BAREFOOT GEN is a comic book unlike any other. It is a child's eye view of the first atomic bombing, a glimpse into life in wartime Japan, an important message for our nuclear age."

First serialized in the late 1960's, it is an autobiographical story of the author, cartoonist NAKAZAWA Keiji, who at the age of seven, lost his father, sister and brother in the bombing of Hiroshima in August 1945.

A group of Japanese and American young people became interested in the story of Gen, and formed PROJECT GEN, a volunteer organization that translated and published the English edition. The author has made the telling of Gen's story his life-work, and has continued the tale through the aftermath of the bombing and Japan's post-war experience and is now working on volume six. Project Gen is also continuing their translation work.

For information, write WRL, 339 Lafayette St., N.Y., N.Y. 10012 U.S.A. or Project Gen, c/o Oshima, 5-4-3 Shinmachi, Hoya-shi, Tokyo 188, Japan.

MEET GEN! He's a 7-year old kid from Hiroshima with quite a story to tell. Gen is a hero to thousands of Japanese kids. Now children around the world can meet him too!!



in the courts,
Sponsoring exhibitions of pictures related to A-bomb effects,
Study groups on the energy question.

From eight years involvement in the anti-nuclear movement, Ms. SHIMADA Reiko emphasizes three points:

1. Nuclear power forces all humankind toward the brink of total destruction. The whole world stands under the threat of nuclear armament, arms race and nuclear proliferation. To advocate the use of nuclear power is to negate human life. We the people who believe that mankind is created in the image of God and redeemed by the blood of Christ must fight against whatever destroys and imperils human life.
2. The destruction of the environment caused by nuclear experiments and nuclear power plants will, it is thought, affect mankind for hundreds and thousands of years. The issue here is our responsibility towards

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future generations. We are not masters of the world, which is the creation of God, but are entrusted with the responsibility of being stewards. All creatures should be able to live harmoniously with the purpose for which they were created, in the order of nature. No small group of people should be allowed to destroy or monopolize nature as a means of achieving its own selfish ends. Because all men are brothers, living in one world, they should share the resources and the destiny of the world.

3. Because of the concentration of nuclear power in the hands of a few powerful people, the extreme danger of nuclear energy means that systems of control over the lives of citizens are tightened and people deprived of more and more of their freedom. Because the economic and social control that is exercised by nuclear giants tends to pursue profit relentlessly beyond the limit, it invites more oppressive measures and expands structures of discrimination.

Jesus always stood with the poor, the weak, and the oppressed. Christians who are involved with any movements based on Christian faith must never lose sight of this fact. We must clearly reject the nuclear society that disregards the weak.

-Compiled from YWCA documents

Japanese Christian Delegation
THE U.N. SPECIAL SESSION

A delegation of 520* members of Japan Non-Governmental Organizations (NGO's) went to the United States for the United Nations Special Session on Disarmament from May 23 to June 28.

The Rev. ITO Stephen N., of Toyama St. Mary's Episcopal Church reports:

The main tasks of this peace delegation were to present a petition of 18000 signatures supporting disarmament to the Secretary General of the U.N. and request his support for nuclear disarmament and to participate in the various meetings and movements being held in the U.S., particularly, the Mobilization for Survival in New York on May 27.

For the following reasons, we feel we achieved a certain degree of success:

1. The large number of signatures collected in a short period of time made a great impression on the U.N. diplomatic officers.
2. Many people were deeply impressed by the large number of *Hibakusha* (A-bomb victims) among the Japan NGO delegation, who have experienced suffering caused by nuclear bombs.
3. Because the Special Session on Disarma-

ment was held at the request of the small, weak non-aligned nations which do not possess any nuclear weapons, great weight was given to the proposals of the NGO's.

I think that the fact that in America, unlike Japan, Christians play an important part in all peace movements and meetings taught the members of the Japan delegation the importance of faith and religion. I also felt that public opinion is more effective than armament in building peace. This Special Session may, I believe, provide the momentum toward world peace.

As for how people concerned about nuclear disarmament can motivate more Japanese Christians and make them aware of the problems of nuclear weapons and arms escalation, below are my ideas:

1. Talk about a lasting peace and particularly the use for peaceful purposes the \$1 billion a day and the 300,000 excellent brains now engaged in nuclear armament should become an everyday topic of conversation.
2. Invite people to sign petitions and take part in peace demonstrations, lectures and meetings.
3. Select someone to take charge of peace activities among church ladies' groups, youth groups, and such.
4. Enlist the help of a large number of people for a picture exhibition in Nagasaki and Hiroshima around Aug. 6-8.
5. Inform people of the existence and function of the United Nations, and especially its work for disarmament, and make the UN flag familiar to children.
6. Hold a seminar on peace and disarmament which will appeal particularly to women.

NCCUSA Report On May 25 eleven persons in the group, representing a number of Christian and Buddhist organizations, met with 19 North Americans at the National Council of Churches of Christ in the USA in New York to express their concern and request its support at the U.N. Special Session. They brought documents and letters on the bombing of Hiroshima and Nagasaki.

Commenting on the petition, H. Lamar GIBBLE of the Church of the Brethren said, "Generally speaking, we have been led to think that Japan has been glad to live under the nuclear umbrella of the U.S. Many knew that was not completely valid. The 18 million signatures will help des-

(continued on p. 7)

*The 502 persons represented 72 national non-government organizations and 343 regional/local organizations and included persons from all walks of life.

A winning combination
CHILDCARE AND ADULT EDUCATION

-LaVerne KROEHLER

Joshi Sei Gakuin, with its single structure campus, plus a "mini-gym," may indeed look like a "chunk of tofu in the middle of the fields" (an Asahi Shimbun comment), but in addition to its being a Junior College, it has pioneered in the area of adult education in Saitama Prefecture. In 1971, in response to a request from the Board of Education of Saitama Prefecture, the first adult education program was established under the former president, Dr. ODA Nobundo.

Most schools don't allow older students to return to school once they have been out of high school for more than a year or so, but out of a concern for lifelong education, JSG Jr. College has enrolled several older people in their regular courses each year irrespective of their age. One woman who was in her 30's when she entered is now teaching in an elementary school in Tokyo. The oldest accepted so far was 37 years old; the only question raised was whether she would be eligible for employment in the public schools when she graduated. (Generally the maximum age for newly hired teachers is 40.)

Joshi Sei Gakuin had had a series of English Conversation classes as a service to the community. That class was then incorporated into the adult education program, which consists of two courses, "General Education and Literature" and "English for Overseas Travel." The course in "General Education and Literature" includes Japanese Literature, English Literature, Shakespeare, Heredity, Ethics, Religion, and Hymnology.

In addition to the official sponsorship of the Saitama Board of Education, the Boards of Education of the cities of Omiya and Ageo also give their backing and publicize the program in the community news sheets, as well as conducting registration for the course in the education offices of the city halls.

Childcare Program A unique contribution by Joshi Sei Gakuin Jr. College is the child-care program which was begun in 1975, the year a new childhood education department was begun at the school. At first it was entirely under the direction of the students, and partly in response to the needs of parents or mothers who would sometimes bring their children to class, letting them sit in the back of the room during the entire period. The next year the child-care program was given funds for some basic toys and equipment, and more fully incorporated into the community education program itself.

This year there were over 40 children regis-

tered for the program, and students from the dormitory as well as office workers and janitors were pressed into service. Most of the student workers were in the childhood education program and saw the childcare as valuable training for their future work. Many of the mothers said that they wouldn't have been able to participate in classes without it.

It seems that Joshi Sei Gakuin has found the winning combination in being a school that truly serves its community.

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troy that myth."

KOYAMA Yuki, a member of the delegation, admitted that before she went to the conference she had not known how pressing the nuclear problem is. At meetings at the NCCCUSA and Columbia University, the horrendousness of nuclear power was explained in scientific terms: more than 1500 bombs of from 500 to 800 times the capacity of those that fell on Hiroshima and Nagasaki are stored in Hawaii for future use; submarines and warships equipped with the dreaded missiles and nuclear arms can be dispatched at any time; ground contaminated by radiation will not be free of it for from 250,000 to 600,000 years.

"I could have found out these facts any time in Japan, and I think there are many more people like I was before I made this trip," she said. "I think if all the people--Americans, Japanese, English, French, Germans, --who recognize how fearful nuclear arms are and that the use of them would be criminal, will join forces to create public opinion and petition the U.N. for a world without nuclear weapons, our efforts, even if not immediately successful, will in time bear fruit. 'We shall overcome.'"

KOYAMA Taeko, the other member of this husband and wife team, said, "The arms race between the U.S. and the Soviet Union is far beyond what I imagined. It is said to be beyond the power of any government to put an end to this ever-expanding arms race. If the confrontation between those two superpowers cannot be stopped today, the human family will have a bleak future; as someone said, "We won't live through the 21st century."



BRIEFS

THE FIRST CASSETTE BIBLE IN JAPAN has been completed. The Japan Christian Association for Mission to the Blind (an NCCJ associate member) celebrated the completion of the last cassette piece of the 10-volume cassette Bible the end of June this year. The cassettes sell like hotcakes. In around four months, (selling after each piece is completed), 2,700 pieces have already been sold.

It took one year and 10 months to complete this project. Mrs. YOKOYAMA Mioko, a housewife, and Mr. KAWATSUMA Tatekuni, a businessman, put in long hours doing volunteer reading. The New testament cassette takes 26 hours put in 3-4 times this actual recording time.

The project started in Christmas of 1975 when the Kyodan Sunday School Church children donated 8 million yen for the mission to the blind. This happy and wonderful feat has been achieved by willing supporters such as AVACO, Japan Bible Society and the Commission on Education of the Kyodan.

At the moment, these cassettes are most welcome to blind people who have leprosy and cannot read braille due to loss of the sense of touch. Many orders come from such people, it was found out by the distributor, the Japan Bible Society.

The Bible cassettes may be ordered from the Japan Bible Society, 4-5-1 Ginza, Chuo-ku, Tokyo 104.

* * *

NISHI SHIKU PONAPE WORK CAMP. A group of five lay persons and their leader from Nishi Shiku district of the United Church of Christ in Japan (Kyodan) will participate in a work camp on the island of Ponape in the Eastern Caroline Islands of Micronesia from August 5-18. The Ponape United Church there has a project of reclaiming land from the jungle in Oah, Ponape. At this site a Rural Institute and Study Center for Clergy is being developed. The work camp will be helping in the clearing of the jungle, preparation of fields, and planting. Participants come from Higashi Nakano, Nakano Momozono and Kyonan churches of Nishi Shiku in Tokyo Kyoku. They include an elementary school teacher, a recent graduate of Meiji Gakuin University, a student at Kogyo University, a staff person of Aisei Gakuen for handicapped persons, and a high school student. The leader is John Ed FRANCIS, missionary in Nishi Shiku.

In charge of the Oah Project is Kyodan missionary Rev. ARAKAWA Yoshiharu. Rev. and Mrs. Arakawa went from Japan to work with

the Ponape United Church some two years ago. The site being reclaimed for the Rural Institute and Study Center for Clergy was formerly a pre-World War II (Japanese) Seminary.

* * *

NO NUCLEAR PLANT IN OPERATION IN W. GERMANY. A representative of the West German Churches, Rev. T. FORSCHNER, Director of Mission and Ecumenics of Wurttemberg Evangelical Church, at a meeting with NCC leaders recently impressed the Japanese members by the statement that no nuclear plant is in actual operation in West Germany although several have been built. Residents' action in opposition to nuclear plants' operation due to danger of nuclear wastes and other accidents have been very strong and effective. In Japan, there are 14 nuclear plants in operation at present.



Drawing by Erica Weihs